

باللغة الإنجليزية

وكالة الوزارة لشؤون المطبوعات والبحث العلمي
ص.ب ٦١٨٤٣ الرياض ١١٥٧٥ - هاتف: ٤٧٣٦٩٩٩ - فاكس: ٤٧٣٧٩٩٩
www.al-islam.com www.qurancomplex.org



المملكة العربية السعودية
وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد



626

JOURNEY OF A LIFETIME

Printed and Distributed By
Ministry of Islamic Affairs, Endowments, Da'awah and Guidance
Kigdom of Saudi Arabia

JOURNEY
OF A LIFETIME

1st Edition

Printed And Distributed By

Ministry of Islamic Affairs, Endowments,
Da'wah and Guidance
Kingdom of Saudi Arabia

King Fahd National Library Cataloging-in-Publication Data

Jumuah Magazine

Journey of a Lifetime. – Riyadh, 2004
20p; 17cm

ISBN: 9960-29-493-5

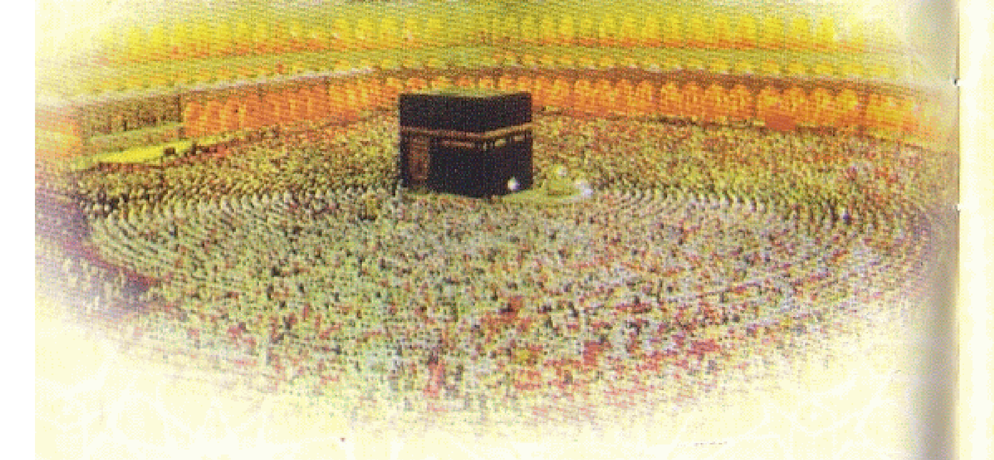
1 – Al-Hajj   1 – Title
252.5 dc   1425/6033

L.D. No.: 1425/6033
ISBN: 9960-29-493-5

الطبعة الثانية
١٤٢٦هـ

The *Talbiyah*

Labbaik-Allahumma Labbaik,
Labbaik laa Shareeka Laka Labbaik,
Innalhamda Wanni'mata Laka
Wal Mulk, Laa Shareeka Lak



A Sound Hajj Leads to Paradise

Allah, the Exalted and most High says, "For *Hajj* are the months well-known. If anyone undertaks that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the *Hajj*." [2:197]

Forms of *Hajj*:

1. *Hajj at-Tamattu'*: This involves performing *'Umrah* first during any of the months of *Hajj*, removes the *Ihram* clothes after *'Umrah*, and then reassumes the *Ihram* state for *Hajj* on the eighth day of *Dhul Hijjah* of the same year.

2. *Hajj al-Ifrad:* One wears *Ihram* for *Hajj* only and continues in the state of *Ihram* until *Hajj* is finished. No*'Umrah* is required.

3. *Hajj al-Qiran*: One assumes the state of *Ihram* for both *'Umrah* and *Hajj*. Alternatively, one can assume *Ihram* first for 'Umrah, and then expresse his intention for *Hajj* before doing the *Tawaf* for *Hajj*.

For those who choose to do *at-Tamattu'* or *al-Qiran*, a mandatory sacrifice is required from them during the days of the *Eid*. Those who live in Makkah are exempted from this requirement.

Dear Muslim Reader

Of the three types of *Hajj*, we outline the procedure for *Hajj at-Tamattu'*, as it is the most recommended. In this type, one is to perform *'Umrah* during the *Hajj* months (i.e. *Shawwal, Dhul-Qa'dah* and the first ten days of *Dhul-Hijjah*) and to perform the *Hajj* in the same year, with a sacrifice slaughtered in Mina on one of the days of *Eid al-Adh-ha*. One may remove one's *Ihram* garments and resume his normal activities between *'Umrah* and *Hajj*. But one makes the *Tawaf* and the *Sa'i* twice: the first time for *'Umrah* and the second time for *Hajj*. This booklet is designed to be used as a handy reference, but it cannot be a substitute for thoroughly studying *Hajj* and sincerely preparing oneself for this great act of worship. Please refer to the map in this booklet to follow the sequence of the rites. Allah is the giver of success. May His peace and blessings be upon our Prophet Muhammad, upon his family, and upon all of his companions.

"Indeed, the First House [of worship] established for mankind was that at Bakkah [i.e. another name for Makkah], blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e. the *Haram*] shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves [i.e. refuses], then indeed, Allah stands not in need of His creatures." [3:96-97]

1 *Ihram*

To assume the state of *Ihram* means to express the intention to perform all the rites of *'Umrah*, *Hajj* or both, when one arrives at the *Miqat*. Each route into Makkah has its own *Miqat*. It is recommended that one performs *ghusl* at the *Miqat*. A man may wear perfume on his body, if he chooses, but not on his garments. He puts on a two-piece garment, leaving his head uncovered. The garments should be two separate pieces of cloth with no stitching whatsoever. One piece covers the upper part of the body, and the other covers the lower part. A woman, however, can assume the state of *Ihram* in her regular clothing except that she should not use perfume at all and her dress should cover her whole body decently. She should not wear gloves or the separate face veil that covers the face with the exception of the eyes (*niqab* or *burqu'*), known as *niqab* or *burqu'*. She may, however, bring her head scarf (*khimar*) over her face in the presence of unrelated (non-*mahram*) men who may see her face. Then one should utter the intention according to the type of *Hajj* one intends to perform. For *Tamattu'* one may say *"Labbayka-Allaahumma 'Umrah"* which means "Oh Allah! I answered Your call to perform *'Umrah*."

It is recommended to repeat the *Hajj* supplication, called *Talbiyah*, as frequently as possible from the time of assuming *Ihram* till the time of the first stoning of *Jamarat al-'Aqabah* in Mina on the 10th of *Dhul-Hijjah*. Men are recommended to utter the *Talbiyah* aloud while women are to say it quietly.

2 Umrah

Tawaf: Upon arrival in Makkah, the pilgrim makes *Tawaf* around the Ka'bah. He uncovers his right shoulder by placing the *Ihram* garment under his right armpit while wrapping the opposite end over his left shoulder, and circumbulates the *Ka'bah* seven times in the anti-clockwise direction, starting at the Black Stone with *Takbeer*, and ending each circuit at the Black Stone. The Ka'bah should be to the left. After completing *Tawaf*, one goes behind *Maqam Ibrahim* (Station of Ibrahim), if this is possible, standing as close to it as possible and performing two *raka'ahs*. One should be sure to face the Ka'bah while praying.

Sa'i: Next, one performs *Sa'i* between the hills of *Safa* and *Marwah*. He starts by ascending the *Safa* hill and recites the following verse:

"Indeed, *Safa* and *Marwah* are from amongst the signs of Allah..." [2:157] It is recommended to face the Ka'bah, raise one's hands, make *Takbeer* three times and supplicate Allah as much as one can. This is to be done thrice.

The pilgrim then descends and heads towards Marwah. He increases his pace between the clearly marked green posts, but walks at a normal pace before and after them. Walking fast is for men only. At *Marwah* he ascends the hill, faces the *Qiblah*, praises Allah and does as he did at *Safa* (excluding the recitation of the *ayah*). He has now completed one full round. A total of seven rounds is required.

Hair: Men shave their heads or trim their hair (This is preferable); women should cut a fingertip length of their hair. At this stage, the prohibitions pertaining to the state of *Ihram* are lifted.

3 Going to Mina

A Muslim performing *Hajj at-Tamattu'* should intend to go into the state of *Ihram* from wherever he is staying in Makkah on the eighth day of *Dhul-Hijjah*, which is called the *Tarwiyah* Day, and leave for Mina in the morning. In Mina, he performs *Dhuhr*, *'Asr*, *Maghrib* and *'Isha* prayers of the eighth day and *Fajr* prayer of the ninth day of *Dhul-Hijjah* all at their prescribed times. *Dhuhr*, *'Asr* and *Isha* prayers are each shortened to two *raka'ahs* only but not combined. He then remains in Mina until the sunrise of the ninth day when he leaves for *'Arafat* in a dignified manner and without harming fellow pilgrims. He should ensure that he uses his time wisely as many people get lost going for long walks touring *Mina*!



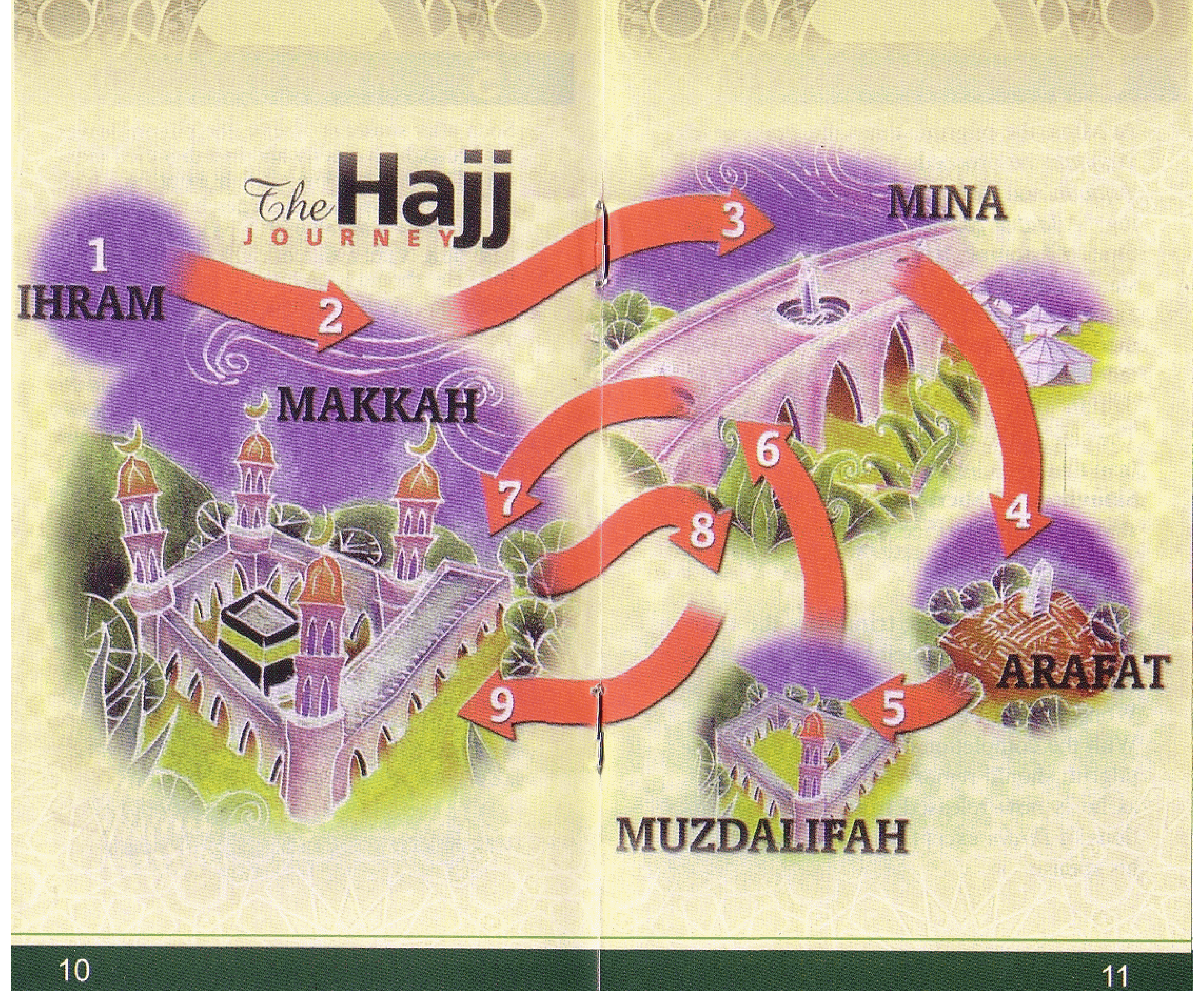
4 Depart for Muzdalifah

The pilgrim remains in *'Arafat* until sunset, performing the *Dhuhr* and *'Asr* prayers shortened and combined at the time of *Dhuhr* to dedicate the rest of day, remembering and glorifying Allah and making supplications. He should ensure that he stays within the boundaries of *'Arafat*, but does not necessarily have to stand on the mountain of *'Arafat*. He recites the *Talbiyah*, glorifies Allah the Greatest and supplicates Him. It is reported that the Prophet, may Allah extol him with peace and blessings, used to say the following supplication: "None is worthy of worship except Allah, the One without a partner. The dominion and the praise are His, and He has power over everything." Anas ibn Malik was asked once how he and his companions used to spend their time while walking from Mina to *'Arafat* in the company of the Prophet, may Allah extol him with peace and blessings. Anas said, "Some of us used to recite the *Talbiyah*, and nobody objected to that; others used to recite *Takbeer* and nobody objected to that."(Bukhari)

5 A Night in Muzdalifah

Soon after sunset at *'Arafat*, the pilgrim leaves for Muzdalifah quietly and in a dignified manner. The Prophet, may Allah extol him with peace and blessings, said when he noticed people walking hurriedly, "O people! Be quiet; hastening is not a sign of righteousness." (Bukhari) He should keep himself busy reciting the *Talbiyah*, glorifying and remembering Allah. In Muzdalifah he performs the *Maghrib* and *Isha* prayers combined, shortening the latter to two *raka'ahs*. The pilgrim stays overnight in Muzdalifah to perform the *Fajr* prayer. Again, he keeps busy supplicating, waiting for the brightness of the morning to become widespread, and then leaves for Mina. It is recommended to collect pebbles for stoning the *Jamarat* before leaving. Women and the weak are allowed to proceed to Mina at any time after half the night has passed to avoid the crowds.




The Hajj
JOURNEY
1
IHRAM
2
3
MINA
MAKKAH
4
5
6
7
8
9
ARAFAT
MUZDALIFAH

6 Return to Mina (Day of *Eid*)

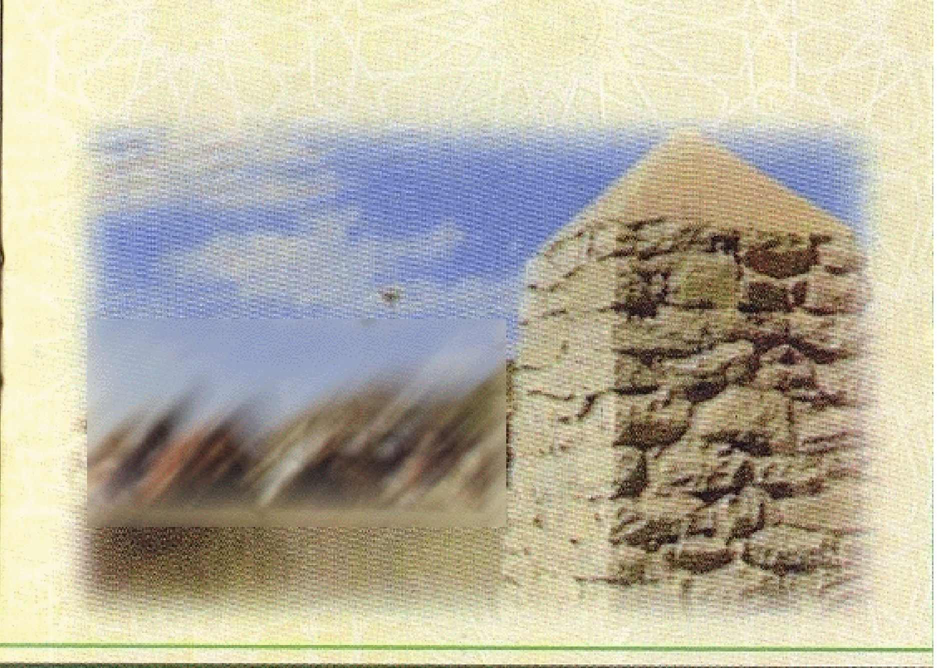
At Mina, the pilgrim stones the *Jamarat al-'Aqabah*: he proceeds to the stone pillar of *'Aqabah* and throws the seven pebbles, saying "*Allaahu Akbar*" at each throw. The time of stoning the *Jamarat al-'Aqabah* starts after sunrise. The Prophet, may Allah extol him with peace and blessings, threw the pebbles late in the morning and permitted weak people to stone after leaving Muzdalifah after half of the night had passed. The size of the pebbles should not be bigger than that of a chick pea.

Slaughter of Sacrifice: Next, the pilgrim slaughters his sacrifice. He can do this himself or he can appoint someone to do it on his behalf.

Shaving the head or trimming the hair: Males should shave their heads or trim their hair. Shaving, however, is preferable. Women cut a fingertip length of their hair. With the completion of these three acts, the pilgrim should remove his *Ihram* garments, as he is now released from all the restrictions of *Ihram* except for sex relations with his spouse.

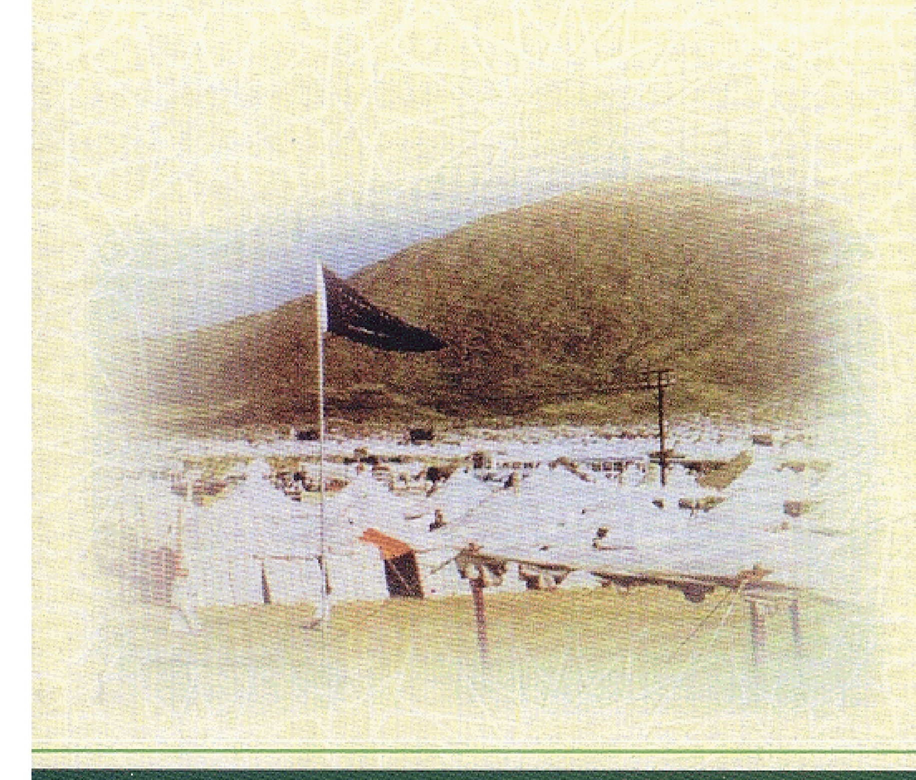
7 Days of *Tashreeq*

Tawaf al-Ifadhah: *Tawaf al-Ifadhah* is a fundamental rite of *Hajj*. The pilgrim goes to Makkah, circumbulates the Ka'bah seven times, performs two *raka'ahs* behind *Maqam Ibrahim* and finishes with *Sa'i* between *Safa* and *Marwah*. On completion, the state of *Ihram* is completely lifted. *Tawaf al-Ifadhah* can be done at anytime during the days of *Tashreeq* or can be delayed until the days spent at *Mina* are over.



8 Staying in Mina

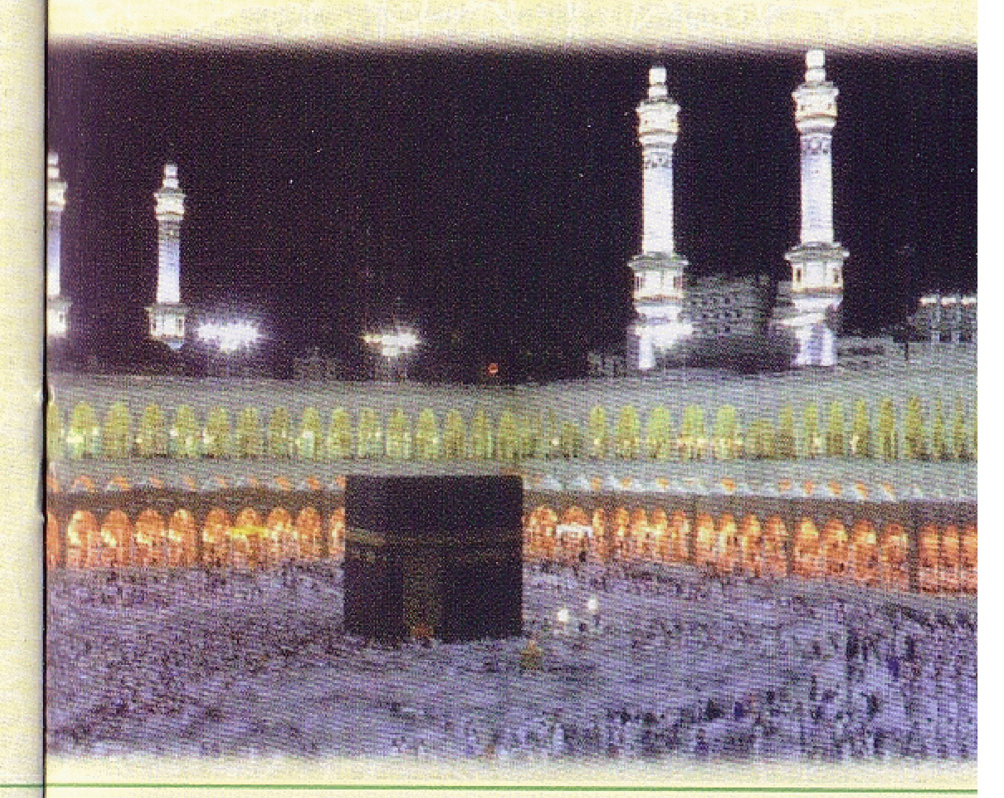
The pilgrim spends the days of *Tashreeq* (11th, 12th and 13th of *Dhul-Hijjah*) in Mina. During each day after *Dhuhr*, he stones the three *Jamarat* (the small, the medium and *Jamarat al-'Aqabah*). One may leave Mina to go to Makkah on the 12th or on the 13th. If one chooses to leave on the 12th he should leave before sunset.





9 Farewell *Tawaf*

The Farewell *Tawaf* is the final rite of *Hajj*. Ibn 'Abbas said, "People were ordered to perform the *Tawaf* around the Ka'bah as the last thing (to do) before leaving Makkah, except for menstruating women who were excused." (Bukhari)



REMINDER

1. Devote all your time to the worship of Allah. Remember the noble goal of *Hajj*. Make a lot of supplications.
2. Engage in righteous deeds. Avoid prohibitions.
3. All of the rites must be done correctly. If you do not know how to perform an act, ask.
4. Never harm any Muslim with words or actions within the sanctuary or elsewhere.
5. Know and avoid the prohibitions of *Ihram*:
   a. No trimming of hair or nails.
   b. No perfume. Avoid scented soap.
   c. No conjugal relations with your spouse.
   d. You cannot be part of a wedding ceremony and may not propose to a potential spouse, neither for yourself nor for others.
   e. No gloves. If necessary, wrap your hands in cloth.
   f. No head cover (for men) that touches the head. Using umbrellas is permissible.
   g. No shoes, turbans, hooded cloaks, or sewn garments such as shirts and trousers.
   h. Sandals, rings, glasses, hearing aids, watches, and speech aids are permissible.
   i. Bathing, washing and scratching the body and head (even if some of the hair falls unintentionally) are permissible.
   j. Women cannot wear a separate veil that covers the face with the exception of the eyes (*niqab or burqu'*).

Your Guide to an Islamic Life

Al Jumuah Magazine is intended to satisfy a longstanding need on the part of the English reader who wants to know about Islam.

Al Jumuah focuses on topics such as *da'wah*, *'aqidah*, *fiqh*, and many others. Special attention however, is given to issues of interest to the entire family.

Al Jumuah aims to presents the readers' questions to renowned Muslim scholars to provides them with appropriate *fatawah* (legal opinions).

Al Jumuah deals with cases of trade and finance from the Islamic point of view. Easy and *halal* (lawful) ways of personal investment are explained and illustrated.

Great stories of early Muslims are narrated in a fascinating manner.

Islamic knowledge is necessary for all Muslims. However, because of the central role of women in the family and society at large, *Al Jumuah* gives them their share of it.

Book reviews and translations are included, thus enriching each issue with the great works of scholars, past and present.

رحلة العمر

(خطوات الحج)

باللغة الإنجليزية

وكالة المطبوعات والبحث العلمي
وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد
المملكة العربية السعودية
١٤٢٦هـ